

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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Some people hold that Christians should not have insurance because by so doing they distrust God and His providential care. What do you think?

ANSWER: First, let me give you my experience. In 1926 I felt clearly led of God to give up my life insurance. I had \$10,000 of life insurance which was purchased while I was in the United States Army, provided by the United States Government. It was the best insurance in the world. But I felt led of God to drop it. And I felt I should thus depend upon the Lord day by day for the provision of my family. I have never regretted it. I feel I do not need life insurance for myself and my family.

However, let me say that I do not ask others to go by my impression. I think each person must settle that for himself. And if one feels clearly led of God to have insurance, then he might do so, but he should not criticize others who have different impressions and different convictions.

Another thing to be considered is that people ought to be thrifty with their money. For example, if a man makes a good salary and then wastes a lot of it, it would be better to save it. A good many Scriptures, particularly in Proverbs, encourage people to save. It is wise to be thrifty and saving, and it is wrong to be wasteful.

In my case, I think it would be a sin to be too prodigal in my spending. But it is certainly all right to put the money in the Lord's work and trust Him to provide for me and mine. It is better, in my judgment, to give to the Lord Jesus Christ, and His cause, provided I am clearly led to do so and provided I do it in faith, depending on Him to provide our needs. But it is never right to waste money or live too high and then say you are trusting the Lord and that is why you do not have insurance.

However, in this matter of saving there is a strong teaching of the Lord Jesus in Matthew 6:19-24. There Jesus commanded: "Lay not up for yourselves treasures upon earth . . . But lay up for yourselves treasures in heaven . . ." Laying by wealth for the future is discouraged in these Scriptures, and so while I think wastefulness is wrong, it is far better to give to the Lord and His cause and to provide for such needs as we can see immediately. But to lay up for the far-distant future seems to be discouraged in these Scriptures.

Now pray about the matter. If you feel clearly led of God not to have the insurance, then obey what God tells you. But if you feel led to have the insurance and if there is need for it, then you might do so without sin. I personally cannot at present take insurance and have not since 1926.

Must a saved person limit himself to socializing with Christians only?

ANSWER: No. Jesus ate dinner at the house of Simon the Pharisee, and was invited to the wedding at Cana of Galilee, and it was complained that "this man

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Preacher, Save Thyself ✓

By Charles G. Finney

"Take heed to thyself, and to the doctrine; continue in them: for, in doing this, thou shalt both save thyself and them that hear thee."—I Timothy 4:16.

I am not going to preach to preachers, but to suggest certain conditions upon which the salvation promised in this text may be secured by them.

1st. See that you are constrained by love to preach the Gospel, as Christ was to provide a Gospel.

2nd. See that you have the special endowment of power from on high, by being filled with the Holy Spirit.

3rd. See that you have a heart, and not merely a head call to undertake the preaching of the Gospel. By this I mean, be heartily and most intensely inclined to seek the salvation of souls as the great work of life, and do not undertake what you have no heart to.

4th. Constantly maintain a close walk with God.

5th. Make the Bible your book of books. Study it much, upon your knees, waiting for divine light.

6th. Beware of leaning on commentaries. Consult them when convenient; but judge for yourself, in the light of the Holy Ghost.

7th. Keep yourself pure—in will, in thought, in feeling, in word and action.

8th. Contemplate much the guilt and danger of sinners, that your zeal for their salvation may be intensified.

9th. Also deeply ponder and dwell much upon the boundless love and compassion of Christ for them.

10th. So love them yourself as to be willing to die for them.

11th. Give your most intense thought to the study of ways and means by which you may save them. Make this the great and intense study of your life.

12th. Refuse to be diverted from this work. Guard against every temptation that would abate your interest in it.

13th. Believe the assertion of Christ that He is with you in this work always and everywhere, to give you all the help you need.

14th. "He that winneth souls is wise;" and, "If any man lack wisdom, let him ask—of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith." Remember, therefore, that you are bound to have the wisdom that shall win souls to Christ.

15th. Being called of God to the

work, make your calling your constant argument with God for all that you need for the accomplishment of the work.

16th. Be diligent and laborious, "in season and out of season."

17th. Converse much with all classes of your hearers on the question of their salvation, that you may understand their opinions, errors, and wants. Ascertain their prejudices, ignorance, temper, habits, and whatever you need to know to adapt your instruction to their necessities.

18th. See that your own habits are in all respects correct; that you are temperate in all things—free from the stain or smell of tobacco, alcohol, drugs, or anything of which you have reason to be ashamed, and which may stumble others.

19th. Be not "light-minded," but "set the Lord always before you."

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The Killer

By Evangelist R. Paul Miller

Pastor Grace Brethren Church
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"He was a mighty man of valor, BUT HE WAS A LEPER."—II Kings 5:1.

that God alone could cleanse them away.

I. Sin, Like Leprosy, Is No Respecter of Persons

Naaman was undoubtedly the most powerful man in all Syria, likely more influential than the king. He was a mighty military leader, and had overcome all the nation's enemies. He was also very rich. BUT THERE WASN'T A MAN IN ALL HIS ARMIES WHO WOULD HAVE TRADED PLACES WITH HIM FOR FIVE MINUTES! Wealth or position is not a barrier to sin; neither is power nor education! Naaman had everything to live for: success, riches, honor, and a grand future, except for one thing—he was a marked man, he was a leper! What did all these things mean to him if he was a leper?

All the kingdoms of the world mean nothing to a man who has to spend eternity in Hell. Stalin was a powerful man. He swept 800 million souls into the awful maw of communism, but who would meet God for him with his record of the murdering of millions of innocent people? Hitler became a world-shaking figure who made nations to tremble, but who would want to trade places with him when God faces him with the massacre of six million Jewish people in his hellish death ovens?

A young man, condemned to die in the electric chair, was sitting at a table in the death cell with an elaborate meal of roast turkey and all that goes with it. But he didn't eat. The chaplain said, "Son, why don't you eat?" He replied, "Chaplain, it's a fine meal, but you don't have much appetite when you have to die at midnight."

While all did not contract leprosy in that day, yet none were immune from it. But sin has fastened itself in the heart of every soul that has ever drawn breath. Says Romans 3:23, "All have sinned, and come short of

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Do God's Work in God's Way

By Dr. Bob Jones, Sr.
Greenville, South Carolina

Both my son, Bob, Jr., the president of the University, and I, as an old-time evangelist and the founder of the institution, speak in practically all the states and many foreign countries. Wherever we go we find unrest and uncertainty. There is, however, more juvenile crime and other types of crime and loose living and there is less real, old-time, fighting, religious convictions in America than we have ever had in the history of this nation. We find great concern on the part of God's minority crowd about this situation.

* * *

You Christian friends should keep in mind that man has always gone astray when he turned his back on what God says. Adam and Eve disobeyed God. They did not disobey Him by getting drunk, or gambling, or committing some other kind of sin. They disobeyed God on the pretense that they could be gods themselves. There were no saloons or underworld

joints in the Garden of Eden; but God spoke clearly to Adam and Eve about what they were to do and what they were not to do, and they disobeyed God and lost Paradise. The early Americans were Bible-believing Christians. Whenever the Bible said something that settled it. Now that Christian recognition is being given to people who do not believe the Bible is the Word of God. They do not even believe that Jesus Christ was born of a virgin or that He was God manifest in the flesh or that there was any virtue in His blood, and they do not believe that He literally arose from the grave. To give Christian recognition to these people on the pretense that you can preach to them is a clear violation of the Word of God.

We are not to disobey God in one particular on the pretense that we are obeying Him in another particular; and when we follow such a course, we are bringing religious chaos to America. America faces the greatest danger this nation has ever known. The problem of this nation is a religious problem. A big percentage of the unrest in America is the result of religious liberalism. The voice of an authoritative Bible is being drowned out by the glamour which is going along with the religious sellout of this country. All of it is being carried on under the pretense that "we get to preach the Gospel and can do some good."

God is interested in people getting the Gospel, but the Gospel is just a part of the Bible. A man who disobeys God on the pretense that he is going to obey God by preaching the Gospel is a disobedient child of God. Any movement that is unscriptural cannot be spiritual. The permanent today is being sacrificed on the altar



Dr. Bob Jones, Sr.

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Rev. R. Paul Miller

A missionary story for Young and Old


JUNGLE DOCTOR

Looks for Trouble

by Paul White

CHAPTER XIII

Witch-Doctor's Futility

I was all impatient. First I tried to listen to some music on the gramophone but in the middle of the record I was irritated and turned it off. Then I sat down and tried to work out hospital statistics but it was hopeless. I turned up the lamp and tried to concentrate on reading the *Tanganyika Standard* but again I couldn't do it and got up and walked restlessly. Half a dozen times I looked at my watch. Time did not seem to move on. How I wished for action of some sort. If only they'd call me to the hospital to a difficult case.

Out in the thornbush a hyena howled dismally. In the bright moonlight I could just see its shadow a good hundred yards away. I crept out of the door, got as near as I could, picked up a round stone and threw it with everything that I had. I heard the stone land in the thornbush and to my satisfaction the hyena's howl stopped suddenly. This made me feel better. I walked up and down in the clearing outside my jungle home and watched clouds scurry across the moon. It was almost midnight. Jackals eerily called to one another on the fringe of the swamp and the fact of their voices moving further and further away was the first indication that I had that somebody must be coming up the path towards my house. Then I saw a figure moving in a way that stamped him as Hezeroni, the postman. At a steady jog-trot he came up the path and sat down on the step of my house, panting.

"Yah, Bwana, news. Kah! Heh! How I have run to bring you this news."

I pumped up a primus stove and put the kettle on it.

"We will moisten your news, O Hezeroni, with tea."

The postman stood to his feet. "Bwana, Kah, things have been happening in the village of M'bovu. Yoh! And did I have difficulty to find out all the words? Heh! If I did not have relations in that village, and if they did not look to me to supply two cows toward a dowry, hongo, we would not have heard these words. This is what happened. Everything took place under that great baobab tree near the house of N'goma, the witch-doctor. Hakali mitindo—early in the morning, the boy was taken to N'goma. Heh, did he not try with strength to remove that dudu?

Bwana, first he took a thorn. It was as long as this." He held up his first finger. "Yah, Bwana, he took the boy and put his head on his knee, and he dug in the child's ear. At first the boy just set his teeth and said nothing, and then, Bwana, suddenly he screamed. Yah, the hand of N'goma is not gentle!"

"Truly, and the point of a thorn is not kind to his eardrum. Yoh, Hezeroni, what pain that boy must have suffered, and did N'goma shift the dudu?"

"Uh, uh, Bwana, the dudu remained there. Behold, there were many words. The Chief and witch-doctor and elders of the tribe talked while M'bangho sat in the shade, Bwana, his hand over his ear, looking, Bwana, just dreadful. Heh, his eyes looked like those that do not sleep. His very skin looked dull. Then, Bwana, they brought a goat. They killed it and made from its skin a charm that he should wear round his ankles and round his neck. As he stood up for those to be put on, suddenly he screamed, shook his head, and put his hand over his ear. 'Yah,' he said, 'it walks! It walks! Ehhh! The pain!'

"'Hongo,' said N'goma, 'the ancestors will cause it to walk from your ear.'

"Bwana, the dudu stayed tightly in the place of its choice. All day long the small drum of N'goma has been beaten, calling upon the ancestors, but, Bwana, the dudu still stays in the place of its choice. Kah, and M'bangho, he sleeps not; he rests not, Bwana; he cannot eat.

"And so it was at sundown that N'goma made more medicine. He took three mafigo—stones—between which the fire is made and upon which rests the clay pot for cooking. He put some of the stomach contents of the goat between them, and called upon the ancestors to bring success to his medicine pot. Into the pot, Bwana, went some fat of the goat, water

and some of the things of wonder from his black box in which he keeps his special medicines. There was some of the substance that shines amongst the high rocks." I knew he referred to some mica. "And, Bwana, there were some roots of trees that he had dug in the jungle, and he cooked it, stirring and chanting to himself."

Hezeroni paused to sip his tea, and I looked out over the cold whiteness of the plains in the moonlight and watched the shadow of a cloud move silently towards the village of M'bovu, and I thought of that child lying there suffering, and here was I, helpless, not because I hadn't the medicines and the instruments, but because there was a barrier of witchcraft, superstition, hostility, heathendom, through which I might not force my way. I walked up and down irritably. Hezeroni looked at me.

"Kah, Bwana, when Simba, the lion, is in mtego, the trap, does he not walk up and down futilely and use strength for no value? Kah, Bwana, drink your tea and relax. There are other ways of the strength of the lion showing itself. For instance, a strong hand removing the door of the trap."

"Kah," I said, "come on, O thou postman, thou carrier of written words, thou fountain of spoken words."

"Heh," he smiled, "Bwana, six teaspoons of sugar, please."

I poured out his second cup.

"Heh," said Hezeroni, "I was telling you, Bwana, that he cooked his medicine, then when it was boiling, he took a spoonful of it. First, he put on to his wrist the white round discs of his witch-doctor's office; the leopard-skin was round his loins. Behold, the teeth of the leopard also were hanging from his neck and round his head was cow-skin. He stood there, Bwana, with his eyes gleaming, his shoulders seemed to shake and to shiver, and everyone was silent. He turned to M'bangho, beckoning with his hand—"Uze—Come!"—the child came to him. Then 'down' he ordered, and as the boy bent he grasped his head and held it firmly between his knees. He reached out with his wooden spoon for the medicine. It came all bubbling from the pot."

"Yah," I said, "this is sheer wickedness, Hezeroni, pouring boiling . . ."

"Kah, Bwana, listen to me. Shall my words flow smoothly if your words get tangled with them?"

"Go on," I said, "go on, tell me."

"Bwana, he took the boiling medicine. For a moment he held it poised—and as he did so, the boy, out of the corner of his eye, saw what was happening. At the back of his head, Bwana, was one knee of the witch-doctor. Before his face, Bwana, was the other knee of the witch-doctor, holding him tightly. Courage, or fear, or both, Bwana, welled up in him. He saw what was coming and did all he could. He bit and bit hard. Heh, the contents of that spoon went everywhere, some on the boy's face, some on N'goma's leg. Yah, Bwana, and did he roar with anger! The boy sprang to his feet and ran, Bwana. How he ran! N'goma picked up his medicine and threw it at the boy, but yah, Bwana, his feet were those of zimba, the buck. Heh, and then there was a shauri. N'goma had great anger. He demanded that a cow should be given him because of the boy's action. Heh, and the

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Chicago Church Federation Decides Not Invite Graham

(The Chicago Daily Tribune, Wednesday, July 9, ran the following news item of widespread interest concerning the proposed Billy Graham Campaign in Chicago on which some have been working for months. Ed.)

Graham Loses Rally Sponsor

Church Group Won't Back Crusade

By Richard Philbrick

The Church Federation of Greater Chicago announced Tuesday it has decided not to sponsor a Chicago crusade by Evangelist Billy Graham.

The decision was based on a poll of the federation's member bodies and advice from nonmember groups which showed that churches with a total membership of about 338,000 favored a crusade and churches with a total membership of 693,000 were either openly opposed to one or did not wish to express an opinion.

Controversy Likely

"Under these circumstances," said the Rev. Dr. John W. Harms, executive vice president of the federation, "it clearly was unwise for the federation to be involved officially in a project over which

there would be the prospect of much controversy."

Results of the poll, which began in October, revealed that 16 member bodies with a voting strength of 76 votes in the federation's board of directors approved a proposal for a Graham crusade as part of a long range program of evangelism, and 10 bodies with a total of 89 votes disapproved or did not make clear their stand.

Left to Congregations

The member with the largest membership, the Rock River conference of the Methodist church, responded with a resolution permitting its individual congregations to decide the matter for themselves.

The Episcopal diocese of Chicago and all Lutheran bodies queried said either they were unwilling to sponsor a crusade or they did not wish to vote.

The Rev. Dr. August M. Hintz, chairman of the federation's department of evangelism and minister of North Shore Baptist church, said if member bodies which expressed a desire for a Graham crusade joined in sponsoring one, the federation would provide assistance.

INEXPENSIVE RANCH CONFERENCE



Typical crowd under Big open-air tabernacle at the Bill Rice Ranch, Murfreesboro, Tenn.

By Evangelist Walt Handford, Assistant Editor

Sword Conference on Revival and Soul Winning at Bill Rice Ranch, Murfreesboro, Tenn., August 17 through 24

Christian workers from many states will gather at the Bill Rice Ranch August 17-24 for the Sword of the Lord Conference on Revival and Soul Winning. The one-thousand-acre ranch is located nine miles west of Murfreesboro, Tennessee, in the foothills of the Cumberland Mountains.

The conference is intended to train soul winners and teach Christians about the power of the Holy Spirit, prayer, and how to build soul-winning Sunday Schools and churches. Literally hundreds of lives have been transformed at similar conferences held all over America.

Featured speakers for the week include Dr. John R. Rice, Evangelist Robert L. Sumner, Dr. Bill Rice, and Evangelist Walt Handford. Music will be under the leadership of Ellis Zehr.

There will be two services each morning and two services in the evening, with the afternoons left open for rest and relaxation. One of the morning sessions will be devoted to answering questions about how to build a great soul-winning Sunday School, what makes great gospel preaching, how to win souls, and other important topics.

The happy ranch atmosphere is ideal for such a conference. There is horseback riding on the ranch trails, fishing in the lake (you

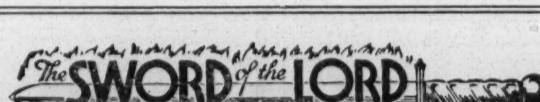
really catch them there), shuffleboard, miniature golf, and ping pong.

There will be street meetings, chances to pass out tracts and witness in nearby Murfreesboro.

The meals are delicious and well prepared. Meat and vegetables are grown right on the ranch and served family style with plenty for the largest appetite.

Accommodations in duplex cabins are \$2.00 per day per person or \$12.00 for the week for meals and cabin. These cabins have modern toilet and shower nearby. The rate is \$2.50 per day or \$15.00 per week for meals and room in the "Honeymoon Hotels," small rooms for two with toilet and bath adjacent. There are a few modern motel rooms with private shower and toilet at \$3.00 per day per person for meals and room. Four or more persons must occupy these motel rooms.

Plan now to attend this conference on revival and soul winning at the Bill Rice Ranch August 17 through 24. Send your reservation with \$1.00 per person to Dr. Bill Rice, Bill Rice Ranch, Murfreesboro, Tennessee. Please state how many are in your party, when you plan to arrive, and when you will be leaving. Guests should bring their own linens, covers, towels, and pillows.



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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Preacher, Save Thyself

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20th. Bridle your tongue, and be not given to idle and unprofitable conversation.

21st. Always let your people see that you are in solemn earnest with them, both in the pulpit and out of it; and let not your daily intercourse with them nullify your serious teaching on the Sabbath.

22nd. Resolve to "know nothing" among your people "save Jesus Christ and him crucified"; and let them understand that, as an ambassador of Christ, your business with them relates wholly to the salvation of their souls.

23rd. Be sure to teach them as well by example as by precept. Practice yourself what you preach.

24th. Be especially guarded in your intercourse with women, to raise no thought or suspicion of the least impurity in yourself.

25th. Guard your weak points. If naturally tending to gayety and trifling, watch against occasions of failure in this direction.

26th. If naturally sombre and unsocial, guard against moroseness and unsociability.

27th. Avoid all affectation and sham in all things. Be what you profess to be, and you will have no temptation to "make believe."

28th. Let simplicity, sincerity, and Christian propriety stamp your whole life.

29th. Spend much time every day and night in prayer and direct communion with God. This will make you a power for salvation. No amount of learning and study can compensate for the loss of this communion. If you fail to maintain communion with God, you are "weak as another man."

30th. Beware of the error that there are no means of regeneration; and, consequently, no connection of means and ends in the regeneration of souls.

31st. Understand that regeneration is a moral, and, therefore, a voluntary change.

32nd. Understand that the Gospel is adapted to change the hearts of men, and in a wise presentation of it you may expect the efficient cooperation of the Holy Spirit.

33rd. In the selection and treatment of your texts, always secure the direct teaching of the Holy Spirit.

34th. Let all your sermons be heart and not merely head sermons.

35th. Preach from experience, and not from hearsay, or mere reading and study.

36th. Always present the subject which the Holy Spirit lays upon your heart for the occasion. Seize the points presented by the Holy Spirit to your own mind, and present them with the greatest possible directness to your congregation.

37th. Be full of prayer whenever you attempt to preach, and go from your closet to your pulpit with the inward groanings of the

Spirit pressing for utterance at your lips.

38th. Get your mind fully imbued with your subject, so that it will press for utterance; then open your mouth, and let it forth like a torrent.

39th. See that "the fear of man that bringeth a snare" is not upon you. Let your people understand that you fear God too much to be afraid of them.

40th. Never let the question of your popularity with your people influence your preaching.

41st. Never let the question of salary deter you from "declaring the whole counsel of God, whether men will hear or forbear."

42nd. Do not temporize, lest you lose the confidence of your people, and thus fail to save them. They cannot thoroughly respect you as an ambassador of Christ if they see that you dare not do your duty.

43rd. Be sure to "commend yourself to every man's conscience in the sight of God."

44th. Be "not a lover of filthy lucre."

45th. Avoid every appearance of vanity.

46th. Compel your people to respect your sincerity and your spiritual wisdom.

47th. Let them not for one moment suppose that you can be influenced in your preaching by any considerations of salary, more or less, or none at all.

48th. Do not make the impression that you are fond of good dinners, and like to be invited out to dine; for this will be a snare to you, and a stumblingblock to them.

49th. Keep your body under, lest, after having preached to others, yourself should be a castaway.

50th. "Watch for souls as one who must give an account to God."

51st. Be a diligent student, and thoroughly instruct your people in all that is essential to their salvation.

52nd. Never flatter the rich.

53rd. Be especially attentive to the wants and instruction of the poor.

54th. Suffer not yourself to be bribed into a compromise with sin by donation parties.

55th. Suffer not yourself to be publicly treated as a mendicant, or you will come to be despised by a large class of your hearers.

56th. Repel every attempt to close your mouth against whatever is extravagant, wrong, or injurious amongst your people.

57th. Maintain your pastoral integrity and independence, lest you sear your conscience, quench the Holy Spirit, forfeit the confidence of your people, and lose the favor of God.

58th. Be an example to the flock, and let your life illustrate your teaching. Remember that your actions and spirit will teach even

more impressively than your sermons.

59th. If you preach that men should offer to God and their neighbor a love service, see that you do this yourself, and avoid all that tends to the belief that you are working for pay.

60th. Give to your people a love service, and encourage them to render to you, not a money equivalent for your labor, but a love reward that will refresh both you and them.

61st. Repel every proposal to get money for you or for church purposes that will naturally disgust and excite the contempt of worldly but thoughtful men.

62nd. Resist the introduction of tea parties, amusing lectures, and dissipating sociables, especially at those seasons most favorable for united efforts to convert souls to Christ. Be sure the Devil will try to head you off in this direction. When you are praying and planning for a revival of God's work, some of your worldly church members will invite you to a party. Go not, or you are in for a circle of them that will defeat your prayers.

63rd. Do not be deceived. Your spiritual power with your people will never be increased by accepting such invitations at such times. If it is a good time to have parties, because the people have leisure, it is also a good time for religious meetings, and your influence should be used to draw the people to the house of God.

64th. See that you personally know and daily live upon Christ.

INCIDENTS and Illustrations

By
Evangelist Robert L. Sumner
Contributing Editor

The High Cost of Low Living

Some figures released by the Board of Supervisors in the county where I found Christ significantly show part of the cost of sin which is usually not recognized. Because I think these statistics are simply illustrative of the situation all over America, and not at all abnormal, I want to reproduce them in this column.

A public welfare committee reported to the Ontario County (New York) supervisors that weakening of "the moral fibers of our county" was the basic cause of their rapidly rising relief cost.

The county, which is predominantly rural and whose population totals only 65,000, has seen their cost of aid to dependent children soar from nothing to \$155,000 a year in the past two decades. The report notably blamed the tremendous increase in children born out of wedlock and the skyrocketing number of broken homes.

The committee said, "Add to this the problem of juvenile and parental delinquency and alcoholism, and you have a sorry situation." The county budgeted \$1,190,099 for relief in 1958 but already \$40,000 more in supplemental funds have been appropriated and they expect another \$80,000 supplement will be necessary.

Sin is always costly—both for the sinner and the innocent victims who must assist in paying for his folly. The Bible says, "Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him" (Isa. 3:11).

50th. Be a diligent student, and thoroughly instruct your people in all that is essential to their salvation.

51st. Never flatter the rich.

52nd. Be especially attentive to the wants and instruction of the poor.

53rd. Suffer not yourself to be bribed into a compromise with sin by donation parties.

54th. Suffer not yourself to be publicly treated as a mendicant, or you will come to be despised by a large class of your hearers.

55th. Repel every attempt to close your mouth against whatever is extravagant, wrong, or injurious amongst your people.

56th. Give to your people a love service, and encourage them to render to you, not a money equivalent for your labor, but a love reward that will refresh both you and them.

57th. Resist the introduction of tea parties, amusing lectures, and dissipating sociables, especially at those seasons most favorable for united efforts to convert souls to Christ. Be sure the Devil will try to head you off in this direction.

When you are praying and planning for a revival of God's work, some of your worldly church members will invite you to a party. Go not, or you are in for a circle of them that will defeat your prayers.

58th. Do not be deceived. Your spiritual power with your people will never be increased by accepting such invitations at such times.

If it is a good time to have parties, because the people have leisure, it is also a good time for religious meetings, and your influence should be used to draw the people to the house of God.

59th. See that you personally know and daily live upon Christ.

—The End—

Questions Answered

(Continued from page 1)

receiveth sinners, and eateth with them."

However, it is definitely wrong to meet with sinners and enjoy their society on their own basis and according to their own standards. Anywhere a Christian maintains clearly his stand, stands up for Christ and the truth, and is not misunderstood, I think he might have fellowship with those who are unsaved or those who perhaps are not as well taught as he.

At the same time, it seems strange to me that you have been criticized and I fear there may be more to the problem.

I think that Christians often would do well to meet with Parent-Teachers Association, or with a service club, for example; but it would be wrong for a Christian to let a dance, or profane language, or unchristian pronouncements by the officials go unchallenged. And one might be tempted to compromise. So if you are criticized on the matter, you should check very carefully and see whether you are maintaining your Christian influence and are holding strictly to good Christian standards.

I think it is certainly helpful to have homemaking classes. I think that contacts with your neighbors will do only good provided you are always a kind and good Christian woman. You need not be critical of others, but just so everybody understands that you are living out and out for the Lord. You ought to know and love lost people and then be able to win them.

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The Killer

(Continued from page 1)

the glory of God." Outside of Christ "there is none righteous, no, not one." No man can truly say, "I do not need a Saviour. I have no sin."

Naaman knew that he needed a saviour, and went a long way to get healed. He didn't lie, nor hedge, nor dodge the issue. The moment he learned of a way to be delivered, he wasted no time in taking advantage of it. God grant that many of you shall be as honest as Naaman and receive salvation through Christ without delay.

II. Sin, Like Leprosy, Is a Great Terror

Naaman was alarmed at his condition. The king was alarmed about it and humbled himself before the king of Israel in order to find healing for Naaman. God feared leprosy, for He went to great length in the book of Leviticus to warn His people against it—as to how to detect it and protect themselves.

And God has warned mankind against sin from Genesis to Revelation. He has warned men that sin is the one thing that separates all men from Himself. It is the one thing that determines Hell for men. "The soul that sinneth, it shall die" (Ezek. 18:20). "Sin, when it is finished, bringeth forth death" (James 1:15). Again God declares, "Death has passed upon all men, for all have sinned" (Rom. 5:12). It is the one thing that will finally compel God to tear this universe apart in order to get rid of the results of it. Yes, indeed, God fears sin. He knows its awful powers to destroy men. When Jesus took the sinner's place, the brightness of the midday sun became as black as midnight: How God fears sin!

But the amazing thing is that men don't fear it! They love it. They indulge in it. They embrace it while it sinks the fangs of death into their hearts. They hide it; they excuse it; they justify it; they shield it; and refuse to give it up. Millions would rather go to Hell with sin than to cast it away. The drunkard is not afraid of booze; the dope fiend is not afraid of heroin; the adulterer is not afraid of the consequences; the liar is not afraid of his lies. But God says, "Beware for sin brings eternal death." On every hand, the boys are warned, the girls are warned, but they go right on with a self-confident smile, refusing to believe that any ill-effects can come from a thing they enjoy so much.

In California I knew a woman who had a sore spot in her left breast. She had a living dread of cancer. She went to several doctors and not one would tell her what it was. She went to a specialist and he spoke one word to her, "Cancer." She fainted and had to be taken home in a taxi. God help men and women to be alarmed when God warns them that "all have sinned."

But men and women and young people don't want to face the facts of their sin. They seem to feel that if they ignore and refuse to admit it, that it just won't be so. If God Himself were to set up a booth in this tabernacle tonight to tell all of you one by one of your exact spiritual condition, there would be shrieking and fainting wholesale. Many would shrink from it and run out the side door.

I was out in Iowa in meetings a few years ago. While there a young college student got into a

drinking party, and after others had gone home he choked to death a girl whom he had already ruined. He was a boy whose mother had indulged him, shielded his escapades, and excused him. She had bought him out of innumerable charges before the courts. She spent much of her time in clubs, theatres and taverns. She was convinced that her money could buy him through everything. She hired the best criminal lawyers who resorted to every device to get the boy off, but nothing worked. The court could not be bought off. At last she was facing the pay-off for her folly. The courtroom was jammed. The jury filed in for the verdict: "Guilty of murder in the first degree." When the judge declared the sentence, "To be hanged by the neck until dead," the boy collapsed and fell to the floor. The mother screamed and tore her hair. For nineteen years she had refused to accept the facts about her boy. For nineteen years she had rejected all warnings of her mistake. For nineteen years she had shut her eyes to the truth, feeling that somehow she could escape every consequence and get by. Now she got the harvest of nineteen years of wrongdoing—in one jolt!

And God has been trying to

warn thousands of men and women that their sins are heading them for judgment and eternal death. But sinners won't believe it. They won't face the facts. They seem to feel that Hell is a joke. The sad scene of despair in that courtroom was as nothing compared to the terror and anguish that will seize upon the self-righteous, proud and willful throng when the eternal verdict of condemnation is pronounced at the judgment bar.

Noah warned that world of men before the flood that judgment on their sins was approaching, but they laughed at him and perished. If they had only known it, Noah was the most important man on

earth that day. But they scoffed at him. The most important man in Johnstown, Pennsylvania, that awful day when the dam was breaking and the city was threatened with destruction, was the chap who saw it break and rushed

(Continued on page 5)

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Jungle Doctor

(Continued from page 2)

great ones agreed. M'bovu himself had great anger and, Bwana, the words that I hear are that he thrashed the boy with a hippo-hide whip. They tell me the child lies on his mat, his skin throbbing from a whipping, his face burnt with the witchdoctor's medicine, and, Bwana, the dudu still walks in his ear."

Hezeroni paused dramatically, drank deeply from his cup and set it down.

"Yah, Bwana, and there is nothing you can do."

"Hongo," I said, "there is. Come with me now."

"Bwana, I will not go to that village. Heh, it would be murder."

"I'm not going to the village. I'm going another way; a way of wisdom and a way of strength."

We walked up to the hospital. There was the vague gleam of a hurricane light in the men's ward. I went to Daudi's house.

"Hodi?" I cried.

A sleepy voice came from inside. "Nhavule—what's up?"

"It is I, Daudi."

"Heeh," said the voice, "nili meso—my eyes are open."

A minute later he appeared.

"Come with me to where Simba lies. I would have prayer at this hour for young M'bangho."

A few minutes later we were around Simba's bed, talking in whispers, telling the story of what had happened. Then I saw N'yani open his eyes.

"Kah," he yawned, "Bwana, the child will die."

"Uh, uh," I said, "we will pray and ask God. Does He not say, 'When two or three of you are gathered together, there am I in the middle'?"

N'yani looked round fearfully.

"Bwana, is He here?"

I nodded.

"But there is no fear of Him when He is the Saviour who takes away your sin. When He is your Guide who shows you the way to walk in life, you have no fear of Him."

"Kah," said N'yani, "but He is not that to me."

"He is that to us," said Simba. "Listen, we will speak to Him."

In simple words we prayed for that child and asked God somehow to let us help him. As we got up from our knees, Daudi said, "I was reading tonight, Bwana, that when



the followers of Jesus were with Him, Jesus said to them, in a problem just like this, 'Do you believe that I am able to do this?' His followers said, 'Yes, Lord,' and Jesus said, 'Right, according to your faith it shall be done.'

I walked out into the bright moonlight, watching the clouds scud past the full moon. Hezeroni walked silently with me for a while. Then he said, "Bwana, do you not understand my words now about the lion and the trap? If the hand of God opens the door of the trap then, behold, you will be able to help this child."

"Heh, Hezeroni, that is so, but we must have much faith."

To be continued

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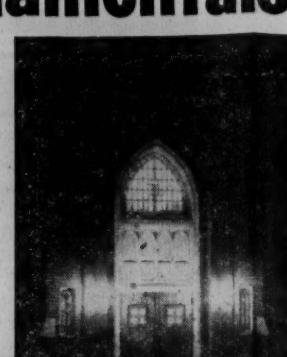
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The Killer

(Continued from page 4)

through the streets crying to the people to flee. But only a handful paid any attention to him, and thousands perished.

And the most important man in the world tonight is the preacher who is warning men for God that the sun is setting on this world of men and that it is time for men to prepare to meet God. This may prove to be the last call God is able to send you before the windup of this age of grace.

The words of the Angel of Judgment to Lot that day in Sodom are potent today: "Escape for thy life, look not behind thee, neither stay thou in all the plain; escape to the mountain lest thou be consumed."

God help you to face the facts as you are in the face of destiny, and turn to Christ while there is yet time.

III. Sin, Like Leprosy, Starts Small

Medical men state that the first indications of leprosy are hard to detect. First, there is a small white spot which appears on the skin with one little white hair in it. Then appears another spot, and another, and another, until the skin is raw in the center. Few lepers realize their condition until the disease is far advanced. But once it is started, the deadly disease grows relentlessly, causing the hair to fall out, the teeth to drop out, the finger nails to slough off, the fingers to drop away at the joints. The tongue gets dry and stiff; the eyes sink down in their sockets; and death, slow and agonizing, brings the end.

So with sin. It starts in some small act—a lie, a broken vow, a secret deed, a small dishonest act, a hasty immoral act—but from the first beginning sin grows on and on till the swift terror of a sinful life rushes on to a meeting with God.

Recently I was told of an animal trainer in London who had trained some fierce animals. His last and crowning act was with a boa constrictor. He entered a large wire cage alone. An attendant brought a large box, opened the slide at the door of the cage, and allowed the snake to crawl out. To show his absolute power over that python, he allowed it to coil about him and raise him to a peak several feet above the floor at which time he would speak to it and make it release him.

But, at that moment he should have commanded the snake to un-

coil, there was dread silence. Instead, the crowd heard an awful scream from the trainer. They heard his bones cracking. The attendants rushed in, boxed the snake, and dragged out the body of the trainer, which was then but a pulp.

That trainer had gotten that snake when it was less than two feet long. He could have crushed it in his fingers. He had controlled the deadly snake for years. But now it had shown its real nature, and killed him.

In Philadelphia I pled with a young man to come to Christ and quit his drinking. He laughed at me and said, "I can take it or leave it alone. It isn't hurting me." Today he is a confirmed drunkard, heading for a Christless grave.

A short time ago I was pleading with a young woman to give up the young man she was planning to marry. I knew that he was a dissolute character, and would wreck her life. She said to me, "Oh, you don't know George like I do." She went along with him in sin, and married him.

Today she is broken in spirit, thin and diseased of body, ostracized from her family, and a stranger to God.

Flee from sin! Don't let it fasten its coils about you till there is no escape. Don't play with it, don't excuse it, don't coddle it. Sin won't play with you! You must either get rid of sin or sin will get rid of you!

People run to the doctor with the first appearance of every little pimple on the skin. They rush to the garage when the slightest rattle shows up on the car. They frantically call the service man when the slightest thing goes wrong with the television. But they refuse to talk about their spiritual condition. They get angry when told that they are sinners in God's sight. They avoid the church. They avoid revivals where they are warned about sin, judgment, and Hell. And as a result, sin just grows and grows till it destroys them.

IV. Sin, Like Leprosy, Separates With a Terrible Separation

God wrote it into His law in the book of Leviticus that when a man developed leprosy, he was to be separated from all others, his home, his friends, his loved ones, and to be thrust out of the city for good. When at last he died, he died alone. He was a leper. If his wife should die, or his little children should die,

THE SWORD OF THE LORD

they would merely call to him from the city wall and tell him. Poor leper, thrust out from all that was near and dear to him, except the awful disease that was slowly killing him. But while physical leprosy shuts a man out of his home, his city, his friends, sin shuts you out of the City of God forever!

Listen to God's Word:

"And the gates of it shall not be shut at all by day: for there shall be no night there. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or loveth or maketh a lie."—Rev. 21:25, 27.

All the crown, and kingdoms, all the gold and glory of earth will not be able to comfort a man when sin shuts him out of everything for all eternity.

When the leper saw anyone approaching, he was compelled to cry out, "Unclean, unclean." And if the truth were only known, how many husbands should go home and say to wife and children, "I am unclean. I am unclean. I am not fit to remain with you any longer. I must go away."

How many young men should

go to their sweethearts and say, "I am unclean. I am unfit to stay with a pure, virtuous girl such as you. I am unworthy of you. I must go away." How many of you young women should go put your arms around Mother's neck and with tears tell her, "Mother, I am unclean. I have sinned awfully. I am not worthy of a pure mother like you."

Utter and eternal separation from God, from all that is pure and good, is certain for every soul that sinneth!

V. Glorious Deliverance Is Possible

Naaman came to Elisha, the prophet of God, and was saved from his affliction by the gracious power of God. Naaman went home clean and full of joy. He determined he would worship the true God all the days of his life.

One day Jesus was passing the Mount of Olives when a leper came running to Him pleading, "Lord, if thou wilt, thou canst make me clean." And what did Jesus do? Did He give him a lecture on morality? Did He tell him how he should not have got

ten into trouble in the first place? No, indeed. He just healed him. I can see that leper running home, stopping to tell every friend of his deliverance. I can hear him say to his wife, "Don't be afraid of me, Honey; I am not a leper anymore. I am healed."

"But, Sim, how did it happen?"

"I met Jesus, and He just healed me because I asked Him to. Oh, He's a wonderful Saviour! There's no one like Him. I owe Him everything."

And that is what Jesus will do for anyone who comes to Him. No matter how deep your sin, or how long it has lasted; no matter how long you have been defeated before sin; no matter how poor you are or how rich you are, Jesus is the answer to all your need. There is victory in Jesus for everyone. There are no chains of sin or sinful habit that He cannot break.

"If the Son shall make you free, ye shall be free indeed" (John 8:32). What Jesus has done for others, He will do for you. But you must come to Him. You must confess Him. You must trust Him. You can be whiter than snow.

(Continued on page 7)

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By the Editor

Rev. John R. Chiles of Lockhart, Florida, wrote us the following letter telling how THE SWORD OF THE LORD has been used to win souls. He said:

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"There came a special Christmas time offer for the paper. I told several wives who had unsaved husbands about the above, asked them to take it for the living room table and hope for like results. One of those men was saved, baptized and now is a trustee of our church.

"He that winneth souls is wise" (Prov. 11:30)
"(Signed) John R. Chiles"

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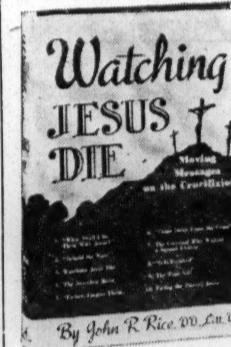
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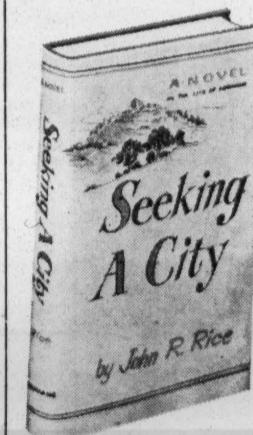
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NEITHER IS IT NECESSARY TO ENCLOSURE A DIME WITH YOUR PUZZLE. AS WE HAVE EXPLAINED HERETOFORE, THE PUZZLE DEPARTMENT IS COSTING US THOUSANDS OF DOLLARS AND WE ARE DEEPLY GRATEFUL FOR ANY HELP

Do God's Work in God's Way

(Continued from page 1)

of the convenient, and principle is being crucified on the cross of compromise. God is calling in a strange way today all orthodox, Bible-believing Christians to stand—to stand without compromise. Do not sell God's Word down the river just because some fellow throws religious kisses at Jesus Christ and seems to exalt Him.

RECEIVED. HUNDREDS OF THE READERS HAVE BEEN ENCLOSING A DIME EACH PUZZLE RETURN THEY SEND US, AND WE ARE INDEED GRATEFUL, but it is not one of the requirements.

WHY NOT WORK THIS WEEK'S PUZZLE RIGHT AWAY AND SEND IT TO PUZZLE EDITOR, THE SWORD OF THE LORD, WHEATON, ILLINOIS.

The only Jesus Christ we can exalt is the Jesus Christ of the Bible—not the Jesus Christ trimmed down by the vain imagination of men who think they are smart. Jesus is the only solution to the problems of the world. But no man preaches an authoritative Jesus who does not believe in an authoritative Bible. Therefore, it is wrong for a preacher who preaches an authoritative Jesus and maybe even believes in an authoritative Bible to be sponsored by or to give Christian recognition to people who do not stand for these fundamentals of the Christian faith.

God's Word makes it plain that the Lord Jesus Christ gives gifts to Christians. To some He gives spiritual discernment, to some He gives great knowledge, and to others He gives some other gift of the Spirit. This does not mean

that there should be any spiritual misunderstanding among Christian people. All born-again Christians are children of God, and God has a purpose for every one of them. Every genuinely born-again man and woman is a member of the body of Christ. The Word of God teaches that the hand cannot say to the eye, "I have no need of thee." The body needs the eyes, the brains, the hands, the feet, the ears, the tongue, etc., and all are essential if the body is to function properly. Remember now, a saved person is a member of the body of Christ. He does not have to work to be one. He is one, but all saved persons should work together as one.

* * *

Whenever the body of Christ (which means all the really born-again, Bible-believing Christians) lines up with people who do not belong to the body of Christ or gives Christian recognition to such people and considers them members of the body of Christ, the real body of Christ does not function effectively. Jonah went into a city and turned it upside down. He had no machinery or no organization back of him. One man obeyed God's orders transformed a city. Jonah probably did more in Nineveh than any evangelist ever did, and he did not have the backing of any organization made up of Bible-believers and also of professing Christians who were not Bible-believers. He believed God and transformed a city. We need to get back to God and God's Word, and we need to do it quickly; and if we do not do it, we are going to have a "phony" revival in America that will destroy us.

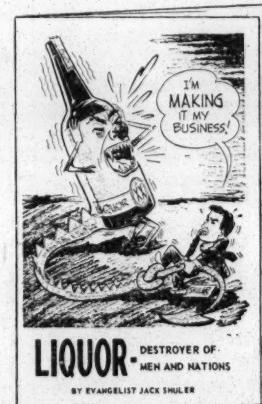
—The End—

Free!

with a correct entry for
puzzle Number 32

Liquor— Destroyer of Men and Nations

By Evangelist Jack Shuler



LIQUOR DESTROYER OF MEN AND NATIONS
BY EVANGELIST JACK SHULER

Mail to Puzzle Editor, Sword of the Lord, Wheaton, Illinois

PRINT CLEARLY

Name _____
Address _____
City _____ Zone _____ State _____

(Cut along dotted lines)

Little Children and Christ

CLEWS ACROSS

- "Shall in no . . . enter therein" (Luke 18)
- Oration
- " . . . little children." (Matt. 19)
- "Who is . . . greatest in . . . kingdom of heaven?" (Matt. 18)
- Cent (abbr.)
- Licentiate of the Society of Apothecaries (abbr.)
- Son of Enoch and grandson of Cain (Gen. 4)
- Kind of tree
- "Shall humble himself as this . . . child" (Matt. 18)
- Not high
- "Had taken him in his arms, he . . . unto them" (Mark 9)
- "And become as little . . ." (Matt. 18)
- "And saying, Hosanna . . . the son of David" (Matt. 21)
- Finish
- First king of Israel
- Label
- "Blessed is he that —in the name of the Lord." (Matt. 21)
- "And Jesus called a little child . . . him." (Matt. 18)
- English Version (abbr.)
- District Attorney (abbr.)
- "Except . . . be converted" (Matt. 18)
- "Receive him that sent . . ." (Luke 9)
- "Should put his hands on them, . . . pray" (Matt. 19)
- "And . . . them not" (Luke 18)
- Promissory note (abbr.)
- A northcentral state (abbr.)
- Dined
- "And he took . . . up in his arms." (Mark 10)
- "Whosoever shall . . . receive the kingdom of God as a little child" (Mark 10)

- "Ye shall not . . . into the kingdom of heaven." (Matt. 18)
- "Least among you all, the same shall be . . ." (Luke 9)

CLEWS DOWN

- "For of such . . . the kingdom of God" (Mark 10)
- See 29 down
- Kind of lizard
- Trade for money
- "Thou hast perfected . . ." (Matt. 21)
- And (Lat.)
- "And he took a . . ." (Mark 9)
- At this place
- "And set him in the . . . of them" (Mark 9)
- Pertaining to animals, z—1—
- Posture
- Seventh tone of the scale
- Aged
- Works Department (abbr.)
- "The same is greatest in the kingdom of . . ." (Matt. 18)
- A river . . . Grande
- Light brown
- and 3 down—" . . . of the mouth of babes and . . . (s)" (Matt. 21)
- Prosecutor
- Most boisterous
- "Children crying in the . . . and saying" (Matt. 21)
- Is able to
- "Whosoever shall receive this child in . . . name" (Luke 9)
- Italian poet
- "And they brought . . . children to him." (Mark 10)
- Cease to live
- Lessen
- "When his disciples saw . . . they rebuked them." (Luke 18)
- Amount (abbr.)
- Part of the day (abbr.)
- Word marking an alternative

THE RULES

1. Fill in the empty blanks according to the clews given. Answers must be complete and correct.

2. PRINT (not write) your name and address in the blank below the puzzle. (Please include country in foreign addresses.) This coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print (not more than three inches wide) your name and address and the answers according to the clew numbers given on a separate sheet of paper. Entries will not be returned.

3. In order for you to receive the book, Liquor—Destroyer of Men and Nations, your entry must be

postmarked by midnight, August 18, 1958. If your paper arrives after the deadline date, please place the date of arrival on the entry. The answer to Puzzle No. 32 will appear in the August 29 issue of THE SWORD OF THE LORD.

4. Each person having a correct entry will receive a coupon along with the weekly prize. Save these coupons. They are important. At the end of the year those who have fifty coupons will receive a Scofield Bible. Those who have as many as thirty will receive a World Bible. Please remember that the coupons you have are the only record of your correct entries. It will be your responsibility to keep the coupons. In addition, note that coupons may not be exchanged with one another. The winning of a Bible is on an individual and not a group basis. Please limit all correspondence to only necessary items.

Answer to Puzzle No. 29

G	O	P	T	W
R	A	S	I	O
E	H	R	E	N
A	E	I	Y	T
T	R	E	D	H
M	E	M	E	
HE	A	R	E	
ERIE	H	I	R	
A	N	J	I	
V	W	O	N	
EAT	I	S	C	
NY	C	W	E	
SEE	D	T	Y	
DOWN	A	E	E	

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The Killer

(Continued from page 5)

free from sin, free from judgment, free from Hell, and free from the power of sin in your daily life.

I was in meetings a few years ago in Philadelphia. A young man with a family was as wicked as he knew how to be. He was drinking hard, gambling, committing adultery, and using vile language. He was a notorious example of what sin could do in one young man's life. He had a sweet Christian sister. She was praying for him daily and he knew it. He laughed at her and ridiculed her and the Bible, and Christ, and the Gospel.

But down in her heart that young man was like a lump of lead. After a tragic orgy in sin, his heart condemned him. He knew his sister was praying for him. He came to our meeting. All the while I was preaching he was saying to himself, "There is nothing to it. God doesn't love me. I am too far gone."

But when the invitation came, he seemed to feel an unseen hand on his arm. He could hear his sister's voice calling him, "Jack, come to Jesus." He came, a broken young man with many tears. That night he was saved, and filled with joy and peace. He turned and said, "To think that I am saved at last!"

Sin is a killer. The wages of sin is death. Turn to Christ. He alone can give you power over sin. Turn to Him now.

Don't Let the Killer Get Your Soul!

You have read the stirring, Spirit-anointed message by Brother Miller. Now listen to an earnest word by the editor. You who read know you are a sinner. Sin, unforgiven, is worse than leprosy, worse than the coiled serpent. It has the poison of death, the hatred of Satan, the horror of eternal damnation in it. Oh, if you are

unconverted, if you have never trusted Christ as Saviour, I beg you to run from sin to Jesus. Get the leprosy of sin healed today by the miracle of God's forgiveness.

Jesus told us how. He said, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). God loves you, Jesus died for you, and the very moment you turn to Christ in simple faith, that moment He will blot out your sins, change your heart, and give you everlasting life. Will you today repent of your sin and trust this Saviour? If so, first I beg you, say an eternal yes to God in your heart. Second, when you have trusted Christ as your own personal Saviour, here and now put your name down on the decision form below. Decide it and sign today! Then will you copy the decision in a letter and mail it to me so I may rejoice

with you in your Saviour and the forgiveness of your sins? I beg you, say yes to God now and sign it and write the letter and commit yourself definitely.

Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
214 West Wesley, Wheaton, Illinois

Dear Brother Rice,

Yes, I confess to God that I am a poor lost sinner who needs saving. I have read Brother Miller's sermon on "The Killer." I want to be saved. I believe that God loves me as He said. I believe that Jesus died for me. So here and now I turn my heart to Jesus. This moment I trust Him to forgive my sins and save my soul. Unworthy as I am, He promised to save me if I would come to Him, so I do come to Him in my heart this moment. I surrender to Him, and rely on Him for my salvation. I will claim Him openly before men and set out to live for Him daily.

Signed _____

Address _____

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-Coming Kingdom of Christ	2.00	Four Biggest Fools	.15
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